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Mr. Ashcroft having explained the main truths of physics, chemistry and other natural sciences, proceeds to state that the most marvelous faith in the world is the rise of the human soul. He devotes considerable space to the mechanism of living organisms, and then points out the great truth that the development of character is the chief aim of man's life.

He concludes with quoting Henley's noble lines:

"Out of the night that covers me,  
    Black as the pit from pole to pole,  
I thank whatever Gods may be  
    For my unconquerable soul.  
In the fell clutch of circumstance  
    I have not winced nor cried aloud,  
Under the bludgeonings of chance  
    My head is bloody, but unbowed.

"Beyond this place of wrath and tears  
    Looms but the horror of the shade,  
And yet the menace of the years  
    Finds, and shall find me unafraid.  
It matters not how strait the gate,  
    How charged with punishments the scroll,  
I am the master of my fate:  
    I am the captain of my soul."

The author is so radical as to be an infidel in the eyes of the old-fashioned Christian, yet his sympathy with religious sentiment and his use of traditional religious phrases shows that he is kin in spirit with the notable religious minds of the past, and though the viewpoint from which he writes has radically changed, the moral earnestness and seriousness is the same as the spirit that pervaded both the Decalogue and the Beatitudes.

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**BUDDHIST AND CHRISTIAN GOSPELS.** Now First Compared from the Originals.  
Being "Gospel Parallels from Pali Texts" Reprinted with Additions.  
By *Albert J. Edmunds*. Third edition. Edited with parallels from  
the Chinese Buddhist Tripitaka by *M. Anesaki*. Tokyo: Yuhokwan,  
1905. Pp. xiii, 230.

This work is the culmination of some twenty-five years of scholarly research which Mr. Edmunds has given to the careful investigation of the canonical writings of Buddhism. His knowledge of these is as critically thorough as a theologian's knowledge of the Christian Gospels, and in the parallels he has drawn between the two canons he distinguishes on both sides between the most authentic text and later interpolations, and also apocryphal or extracanonical writings.

The parallels exist more in the spirit and intent of the passages quoted, than in the words. There are eighty-eight in all besides six uncanonical parallels which form an appendix. The first three deal with analogous details of the birth and infancy stories of both religions; then follow five dealing with the initiation of the two great teachers, the Christ and the Buddha; thirty-three more deal with incidents during the ministry of each leader and corresponding ethical teachings; the next nineteen compare similarities in

their characters and attributes, and the last division contains the closing scene of the two eventful lives followed by corresponding prophecies in the two religions about the future of the life of the Church and the eschatology of the race.

Mr. Edmunds's work is supplemented by that of the Chinese editor, Professor Anesaki, of the Imperial University of Tokyo, who adds parallels and notes from the Chinese Buddhist Tripitaka. The technical book-making of the Japanese publishing house is excellent, but it is greatly to be deplored that the distance between publisher and author made English proofreading impossible beyond what could be done in the Oriental house. In consequence many typographical errors have crept in which could not have appeared in an English-speaking country, and many others which should have had the author's personal supervision. The most important of these are corrected in a rather formidable list of errata. There are no such disadvantages, however, in the Chinese quotations which were inserted under the care of the Editor.

In an historical introduction of fifty pages Mr. Edmunds writes of the antiquity of the Pali texts and the place of the Nativity Suttas in the Buddhist canon, as well as a critical discussion of the texts of the Christian Infancy Sections which he believes "to be cast in the same mould of Asiatic legend." On the principle that nothing should be regarded as borrowed "unless proven by express reference, by identity of text or sequence of narrative accompanied by demonstrable intercourse," the author tries to inquire into a possible historical connection between Buddhism and Christianity. His arguments in favor of this conclusion are of general interest.

Alexander the Great took three thousand Greek artists and actors with him into India and these laid the foundation of a long intellectual connection between Hellenist and Hindu culture. Aristotle conversed with a Jew in Asia who belonged to a sect around Damascus that was derived from the Hindu philosophers. Aristotle says that he received more information from this man than he gave in return. Alexander had decreed that there should be intercourse between Europe and Asia so that the two continents might become homogeneous and established in mutual friendship. His successors were animated by the same spirit and, working to the same end, sent ambassadors to India with instructions to write a description of the country. A Hindu king of this period sent to Antioch for a sophist, and his son Asoko (3d century B. C.) brought Buddhism to the notice of the Hellenist kings. Clement of Alexandria and others quote passages from a writer of Asia Minor that show a knowledge of Buddhism and other non-Brahmanic sects. About 110 B. C. the Greek king Menander (in Pali, Milindo) had a discussion with a Buddhist sage which is preserved to us in the Questions of King Milindo. This work (in which the Pali Pitakas are first immanent) shows that intelligent Greeks were inquiring into Hindu philosophy. Later, in the time of Augustus, Horace mentions an Indian embassy to Rome. In the time of Christ, Strabo saw a hundred and twenty ships ready to sail from the Red Sea to India, and coins of all the Roman emperors from Augustus to Hadrian are in the Museum at Madras. The title "good physician" as used in the apocryphal Acts of Thomas is not Christian but Buddhist. It does not occur in the New Testament but is found in the Buddhist canon.

"In the first century, or perhaps in the second, there reigned in the valley of the Indus the Buddhist Emperor Kanishka, whose famous council did so much to give political prestige to patristic Buddhism. One of this monarch's coins, which has come down to us, actually has on it the image of Buddha, with his name in Greek letters:

ΒΟΔΔΟ

"Wherever this coin circulated the name of Buddha would be known, and many a Greek may have seen it for the first time thereupon."

In the first century people from India were living in Alexandria and the influence of their fables is traceable in the Talmud; and in the same century a manual of the Egyptian trade with India was written. Within about two centuries of the beginning of the Christian era mention was made by Virgil, Horace, Pliny and Clement of Alexandria, of distant people of Hindu origin who, according to the descriptions of these writers, are presumably none other than the Buddhists in China. Two incidents of the second century are noteworthy: (1) the mention of Buddha by Clement of Alexandria, and (2) the finding of the Gospel of Matthew in India, and by the end of the fourth century the doctrines of John had been translated by the Hindus as well as by the Syrians, Egyptians, and Persians. Possible allusions to Christianity have been noticed too, in the great Indian epic, the Mahabharata.

By these and many other incidents Mr. Edmunds shows the possibility of intercourse between the East and the West in the times of the establishment of Christianity; between Rome and the Ganges by way of Alexandria, Antioch and Bactria. This intercourse being proven he tries to show that Buddhist influence is traceable in the Gospel of Luke and this not in identity of text (except a partial verbal agreement between the Angelic hymns) but rather in the matter of sequence of narrative.

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DER VORCHRISTLICHE JESUS. Von *William Benjamin Smith*. Mit einem Vorworte von *Paul Wilhelm Schmiedel*. Giessen: Alfred Tötelmann, 1906.

William Benjamin Smith's work on the prehistoric Jesus, published in a German translation before the original appeared, and prefaced by his most eager antagonist Prof. Paul Wilhelm Schmiedel of Zürich, is a most remarkable phenomenon in the history of theological literature. Theologians as a rule are suspected of partiality, and the *furor theologicus* has become proverbial, yet Professor Schmiedel who represents the traditional and more orthodox stamp, deems it wise to have this most radical conception of the origin of the Christ ideal made accessible to the German theologians. He explains in the preface that these errors need refutation, and if they are errors they ought to be easily refuted, yet finding them so ably presented he challenges his colleagues to assist him in working up the field and combating the common danger.

Professor Schmiedel sums up Professor Smith's theory as follows:

The doctrine of Jesus is pre-Christian. It is a cult which between 100 B. C. and 100 A. D. had become current among Jews, and especially among the Hellenists, veiled more or less in mysteries. Christianity took its origin from several foci, and only according to a later theory from one alone, viz.,